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Communication.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*NO. VIII.*

ILLUSTRATIONS OF PREACHING.

Mr. Editor—In my last, I pointed out two methods of preaching, which are widely different from each other. These, for the sake of distinction, I shall term the *direct* and the *indirect*. The latter is that which resembles the style of essays or dissertations; the former that which resembles the eloquence of the bar. Besides these, there are, as I have before observed, various mixtures and characters of style; but since they may all be considered as derivatives from one or both of the methods which have been described, I shall proceed, without further ceremony, to the business of illustration.

1st. Evidences of christianity.

In presenting the evidences of christianity, the indirect method would be to assume at once the philosophical attitude of indifference—to free the mind entirely from the influence of every prepossession in favour of the truth; and then consult the bible and the writers of polemic divinity, on the one hand, and the writers of infidelity, on the other; and with collateral assistance, make out the balance of testimony between them, in a minute, calm and dispassionate manner. This is just the method which has been usually practised, in the presentation of this subject. Chalmers goes so far as to admit, that "the peculiar feeling which the sacredness of the subject gives to the inquirer, is unfavourable to the impressions of the christian argument."—This is just as infidels would have it. They would have their opponents just undertake to strip themselves of all appearance of love for religion, and of zeal for the cause; and then, if on the one hand any emotion should chance to betray itself, they might complain of improper bias; or if on the other hand there should be no appearance of emotion, they might be furnished with strong presumptive evidence, that the individuals thus engaged did not really believe the truths which they were endeavouring to defend. I am perfectly aware, that in taking this low ground in the argument, christianity may still be defended against the attacks of infidel philosophists, so far as these individuals themselves are concerned; but it must be remembered, that as only a small portion of their audience will be capable of fully appreciating the soundness of such a laboured argument, the influence of the decision will be very limited. Infidels themselves may change their mode of attack, and be beaten at every turn; but they are infidels still. They make no ingenuous acknowledgments. Though they are abundantly answered, their arguments will continue to pervade the different ranks of society, and be current among the lower orders as to intellect and virtue, perhaps for centuries after the writers themselves will have disappeared. This same race of infidel philosophists, though continually baffled in argument, and constantly changing their ground, will still be consulted and admired by those who hate religion; and their ingenious sophistry will continue to pass with the multitude, in some form or other, for sound argument. So true is this remark, that even in the present enlightened day, we shall find among the common ranks in life, the exploded doctrines of deism existing in all their ten thousand forms, just according to the different books that have been in circulation. In one neighbourhood or society, we shall find the admirers of Voltaire; in another those of Hume; in another still, those of Volney or of Paine; and in a fourth, perhaps, some or all of these classes combined. There is no end to the cavillings of infidels. No one form of argument would answer for all the existing classes of them; and to undertake to answer them all, especially in the pulpit, would be only to tire the patience of the hearers, with a long, dry, abstract, complicated and fruitless discussion. The preacher, when furnished merely from his study-chamber, might not, after all, embrace the cavilings of any of his own hearers in the argument; he might not touch their own peculiar forms of sophistry; and by naming a great multitude of sophisms, excuses and pleas, that would be new to them, though he did it for the express purpose of refutation, he might indirectly furnish them with new arguments, and strengthen their infidelity, instead of undermining it.

But how different, in all these respects, would be the direct method of presentation. Let the preacher acquaint himself with the exact forms of infidelity which are to be found within the limits of his parish. Let him show himself to be in earnest. Let the influence of religion be constantly seen to rest upon him.* Let him not hide from the individuals themselves the concern he feels for their future welfare. Let him occasionally converse with them, in the language of solicitude, of kindness, of intreaty, of expostulation; or if the occasion calls for it in the language of sharp rebuke and holy indignation. Let him search out all the windings of their sophistry, and assail it with corresponding weapons. The arguments of many an infidel are founded merely in a bad life. With such an one, the only hope is in pressing the conscience.—This, in thousands of instances, is but ill at ease; and when the man of God approaches, it will sting its possessor into agony, and perhaps into rage. Mild discussions and laboured investigations, with such a man, are but straw and stubble. They are worse than useless. They shield his conscience, and strengthen his infidelity. Such a man evidently requires peculiar treatment; and the same is also true in a great measure with the different classes of infidels. They must all be met on their own ground; and the preacher who has thoroughly surveyed this ground, is prepared to meet them in public as well as in private. Let such a preacher speak from the desk to the infidels before him, and they will not be seen nodding, or merely drinking in the eloquence or the sentimentality of the speaker. They will be agitated; they will tremble; they will show plainly that the secrecies of their hearts are invaded.

The conviction of infidels, however, is not the only object which the preacher has in view, in presenting the evidences of christianity. If it is his farther aim to guard the youthful mind against the inroads of infidel sentiments; to confirm the wavering; to strengthen the faith of the real believer, and to furnish his hearers generally with arguments in defence of the truth of christianity. And it should be his further object, to establish so firmly, in the mind of his hearers, the truth of the bible, that they will receive it as the word of God, the very law-book of heaven.

Now, for all these purposes, one might suppose at first view, that the indirect method of preaching would be the most appropriate. One might suppose that the preacher might draw directly from the treasures of his library, sacred and pofane, and present the generality of his hearers with a fund of information which should be adequate to all the purposes in hand. And, doubtless, were his hearers all deeply interested in the subject; were they all speculative believers, and did they all possess cultivated minds—minds well trained in the school of argumentation—this method would be the true one. It would in fact be the direct method, if the preacher had been led to adopt it through a previous examination of the character of his hearers. But such hearers, except occasionally in some of the higher classes of our public seminaries of learning, are no where to be found. In this age of sentimentality, there is not much relish for the labour of thinking. The individuals of an ordinary congregation would soon grow listless under the details of a long and laboured argument. A continual strain of the didactic would put them to sleep. Sincere believers would thrive under such preaching; speculative believers would be caught chiefly with the influence of the novelty; and few of them, though they should possess highly cultivated minds, would be likely to remember the discussion from Sabbath to Sabbath, so as fairly to digest the whole train of argument: And as for that portion of an audience who are decidedly inclined to infidelity, the discussion might chance to do them more injury than benefit. It might, as we have seen, even confirm them in their infidelity. This portion of hearers, too, is more numerous than is generally supposed. Where christianity prevails, infidelity becomes shamefaced; but it still works in secret, with an influence not less poisonous and fatal from being unsuspected; and working in this manner, it may actually exert an influence over every class of the congregation, far more than sufficient to counterbalance that of the preacher from his study-chamber.

But let the preacher first prepare himself by parochial visitation. Let him acquaint himself with the precise character of his hearers. Let him discover their principles, propensities, and habits of thinking. Let him notice what books they are reading; what company they keep; what temptations they are exposed to; what measure of information they possess. Let him approach, as he has opportunity, the hidden ranks of infidelity. Let him assail them with appropriate weapons, and induce them to come out from their lurking places, throw off their mask, and expose themselves to observation. Let him penetrate the very secrecies of their unbelief. Let him trace out their influence in community, that he may the more readily learn how to counteract it. Let him also discover who are inclined to infidelity, and why they are thus inclined. Let him search out the numerous ranks of those who are secretly hoping that the great doctrines of revelation may prove untrue, as well as their reasons for this hope; and let him also examine the nature of those doubts which occasionally perplex the mind of the christian professor. Thus furnished, he would have every advantage for the presentation of his subject. He would know what measure of knowledge to pre-suppose; what prejudices to meet; what sophisms to unravel; what arguments to adduce; what facts to communicate; what advice to offer; what warnings, what admonitions & expostulations to mingle with the details of his discussion. And besides this, there would be that peculiar earnestness in his manner, which would secure the attention of his hearers. He would more readily find his way to their hearts and consciences; and doubtless would thus be enabled to do more, in one sermon, towards accomplishing his ends in view, than could have been effected by a whole series of systematic discourses, composed after the indirect method of presentation.

So far as the evidences of christianity are concerned, then, there can be no doubt that the direct method of presentation is greatly to be preferred. That same portion of labour which is spent in parochial visitation, will also be more than compensated by the abridgment of labour in the study-chamber, and at the same time, draw forth valuable discoveries of a corresponding importance, in relation to other subjects, both of doctrine and of duty.

Here, then, is a field of labour, in which the clergyman may easily sustain himself, against increasing difficulties. Let him pursue the course here marked out, with faithfulness, discretion and perseverance; and by the blessing of God, he would be in a fair way to accomplish his objects of pursuit; while by a contrary course of procedure, he might labour hard, and infidelity still be found to flourish under his hand.

This is no idle speculation. Look abroad among the churches that are supplied with the two methods of preaching. How often do we hear of the conversion of infidels among the one class of churches, and how seldom among that of the other! Such a circumstance tells volumes on the subject; and it is impossible that it should be misinterpreted. Yes, Mr. Editor, let the direc mode of presenting the christian argument be generally pursued throughout the ranks of infidelity, and these ranks would soon be thinned by desertion and defeat; and should they afterwards assume some "*ism*," under the christian name, the preacher might easily prepare himself to strip off the disguise, expose the mischief, and defend the *reality of inspiration* against all their pretences and attacks.

It might perhaps be expected, that I should here give some examples of a mixed method of presentation. But the character and influence of these can be more readily conceived than described. Let the man from his study-chamber imitate the earnestness, the individuality and the intrepidity of one whose shafts are continually directed towards the mark, and he will possibly hazard more than he would otherwise have done; and the hazard might be greater in proportion to his ignorance of the peculiar circumstances of his hearers; while on the other hand, let the man who has prepared his way thoroughly by parochial visitation, undertake to pursue the close, systematic and dispassionate method of the secluded sermonizer, and he would relinquish at once all his peculiar advantages. ELIHU.

* And this influence would be seen more or less in proportion to his faithfulness and activity.

NECESSITY OF BIBLE ASSOCIATIONS.

From an address before the American Bible Society, May 10, 1827, by the Rev. Howard Malcolm, of Philadelphia.

The whole number of bibles and parts of bibles issued by the British and Foreign Bible Society, is about *four millions*: By the American Bible Society, less than *six hundred thousand*. The probable total by all other societies, *one million*; making a grand total of less than *six millions!* More than half of these are parts of the bible; such as psalters, gospels, epistles, &c. If, since the reformation, there have been printed four times as many by the booksellers, (which cannot have been the case), and none had been lost or worn out, there would have been on the earth *thirty millions*. If all these were scattered, so that two copies should no where be in one family or store, then one in thirty of our race would have some portion of the scriptures. Allow five persons in a family, and one-sixth of the families would be supplied. Taking into our estimate the quantities destroyed, and the irregular distribution of the rest, the scarcity of the book is truly alarming. Compared to the world's exigencies, our work is but commenced. Whole kingdoms and continents remain almost untouched.

Now, sir, we are to bestir ourselves—not mainly to secure legacies, or extend our subscription list, but to encourage the *association system*. Donations and legacies will come, we trust. 'Tis blessed to give. But the world must be moved to supply itself. How are the vast expenditures of a government sustained? Not by exactions from the opulent, but by contributions from all. So must we proceed. And here is the point where ladies enter on the work, and may prosecute it with amazing success.

It is refreshing to see how Christians improve in the methods of doing good, as practice makes them more expert. Formerly, whole boxes of bibles were sent to some clergyman or public officer, who took huge pains to publish his acquisition, and forthwith scattered them among promiscuous applicants. Sir, it was but as the sprinkling of a water-pot on favoured beds, which did not suffice even where it was applied, and left the wide fields to perish. We now sell them, and find the public as willing to buy as they were to accept.

Of all the objects which can present themselves to a friend of our cause, none is comparable in point of importance to the general institution of *Bible Associations*. They gather the weekly pence which buy the books, and which, after that object is accomplished, are still cheerfully, and in thousands of instances, joyfully paid.—*N. Y. Obs.*

An immortal soul, held in subjection to the things of the world, is like the royal Nebuchadnezzar eating grass with brutes.—*T. a Kempis.*

REVOLUTIONARY POWER OF TRACTS.

Rev. Mr. Wykoff, in his remarks at the anniversary of the American Tract Society, in New-York, May 9, spoke as follows:—

By the extensive and gratuitous circulation of tracts, which held up the inconsistencies and follies of the papal system to ridicule, Voltaire, with but a few coadjutors, overturned the mighty fabric of superstition which had been consolidating for ages, and which was supported by the strong pillars of the nobility, the priesthood & the throne. It is true, he had the corrupt passions of the populace, impatient even of formal restraint, on his side; he had the monstrous absurdities of catholicism as his argument. But what then? If by this engine, one talented infidel, with no other motive but vanity and enmity to truth, and with no other prospect but injury to man and ruin to himself—if he could, by the agency of tracts, revolutionise a nation—what, Sir, by the same means, shall the sacramental host of God's people achieve, who are sworn to support his cause, whose number is daily increasing, and whose motives are no less powerful than the glory of God and the salvation of man?

And, Sir, it is happy that we predicate these remarks not merely on speculation and probability. There are facts that give assurance that they will be realised. What an encouraging catalogue your report presents! What additions the records of past years exhibit! Behold yonder infidel: Argument could not approach him; before a living opponent he gloried in the imaginary triumphs of sophistry; he ridiculed religion and despised a Christian. But your tract of the praying negro, one night when he was alone and serious, caught his eye, subdued his haughty soul, and made him cry out most bitterly for relief and salvation.

See that Sabbath-breaker! No frown nor fear of his country's laws; no persuasion nor argument of friends could reclaim him from his folly; but a tract, read in silence and retirement, convinced him, and bro't him not only into the paths of morality, but of piety—of deep and sincern devotion.

See yonder, Sir, when the brilliant hall is lighted up! The inspiring viol sounds! But wherefore moves not the mazy dance? O, Sir, I rejoice that there is a religious sensibility in woman which cannot always be found in man. A friend to tracts had scattered on the sofas the tract "A Time to Dance." The ladies saw it; and they felt that it was no time then to dance. Not only have the eyes of children glistened with joy, when the tract distributor opened the bundle of his treasures before them; but a club of drunkards have taken his communication "On the Wonderful Advantages of Drunkenness;" have read it even around the worm of the still, and returned thanks to the donor, and given promise of amendment.

There are beautiful and striking figurative descriptions of the nature and results of this society in the inspired word.

There was a cloud which the servant of the Tishbite saw, that was in apparent size like a man's hand. Forlorn hope, indeed, to a land that was parched by drought, and consumed by famine! But scarce had unbelieving Ahab entered the gate of Jezreel, before the heavens were black with clouds and wind, and there was a great rain. Your society is that cloud. On the sea-shore, near where the pilgrim fathers landed, it was Boston gave it birth. And while unbelief was holding counsel with indolence and fear, it has extended to this emporium of commerce. New-York liberality has erected a suitable temple for its residence and home; and even now, it is extending its benign influence from one end of the land to the other.

FIRST REPORT

Of the Western Domestic Missionary Society of the State of New-York, Auxiliary to the American Home Missionary Society, submitted by the Executive Committee, at the Anniversary Meeting in Utica, May 3d, 1827.

In our notice of the anniversary of this Society, we alluded to the interesting character of the report; and though the latter has since been issued in a pamphlet, we shall need no apology for a more particular review of the character of its contents. The Society, though organized by a convention as early as June, 1826, was necessarily prevented from going into operation till September following. Since that period, the operations have been carried on with increasing energy. The report gives the details of the plan with suitable particularity; but we have room at present only for a few remarks and extracts.

Within each Presbytery, Classis or Association, embraced in the limits of the Society, there is to be appointed some one of the clergy, recommended by the rest, as superintendent. This superintendent is to explore the field within his own boundaries, and act in some peculiar respects as a sub-agent. Of the missionaries, "it is expected that none will apply, but men full of the Holy Ghost and faith and prayer, and who are devoted to the work of the ministry, and zealous promoters of revivals of religion; and who are willing to suffer all things, that they may bring souls to Christ." And they are expected, whether they have one, two or more congregations in charge, as far as possible, to occupy every field of pastoral labour, with reference among other things to all the benevolent objects of the day. The committee propose, that every church within their bounds resolve itself into a branch society, determining that every member, old and young, rich or poor, make a free-will offering to the Lord, for the support of domestic missions; and that agents be appointed in every church, to call upon the members twice a year for this purpose, and upon such members of the congregation as may be disposed to further the general object; such offerings to be forwarded to the General Treasurer,* in Utica. Ecclesiastical bodies, also, are invited to form themselves into societies, for aiding the cause of domestic missions; "to receive reports from the superintendent of what has been done within their bounds." &c. &c.

These are the leading features of the Society's operations, subject to occasional modification, as circumstances may require. It is indeed desirable that every church should have a pastor; but this cannot always be, in the first instance, on account of the scarcity of funds and of missionaries. It is not yet fifteen years since Utica and Whitesborough were necessarily united in the support of one minister. Now they support three.

The benefits of the district plan are dwelt up on at large, as combining "both benevolence and economy in a high degree," and as bringing into active operation "every part of the church—ministers and people, individual churches and ecclesiastical bodies." Superintendents have already been appointed in the following Presbyteries, Associations, &c.:—

Presb'ry of Ogdensburgh,	Rev. J. Hulbert.	
.. St. Lawrence,	.. Phineas Camp.	
.. Oswego,	.. Sam'l Sweezey.	
.. Onondaga,	.. Ralph Cushman.	
.. Cortland,	.. John Keep.	
.. Otsego,	.. Edw. Fairchild.	
.. Chenango,	.. Elijah D. Wells.	
.. Oneida and Association do.	The Cor. Sec. Rev. J. F. Schermerhorn.	
Classis of Schoharie,	Rev. Paul Weidman.	
Union Association,	.. Sam'l Manning.	

Some of the above act also in the capacity of missionaries, and others have their pulpits occasionally supplied during necessary absence.

Missionaries appointed, and the Appropriations for their support.

Towards supplying this desolate waste, the following appropriations and appointments have been made:—

Mr. *William Jones* was appointed to labour one year, from June, 1816, in Frankfort, Herkimer county, and $100 appropriated towards his support. This town is nine miles east of Utica, contains 2148 inhabitants, and as far as we could ascertain, has never had a missionary among them, and *no church of any denomination in the town.*

Rev. *Lumond Wilcox* was appointed to labour one year, from July, 1826, in Remsen, Oneida county, and Russia, Herkimer county, and $100 appropriated towards his support, on condition that the churches organize themselves into branches of the W. D. M. Society, and pay what they collect to the Treasurer of the Society.

Rev. *Evans Beardsley* was appointed to labour one year, from September, 1826, in the town of Eaton, (Morrisville), Madison county, and $75 appropriated towards his support, on condition that the church organize itself into a branch of the W. D. M. Society, and raise $25.

Rev. *Hutchins Taylor* was appointed to labour one year, from Oct. 20th, 1826, in the 2d Presbyterian church in Camillus, Onondaga county, on condition of forming a branch of the W. D. M. Society, and raising $25. This was once a flourishing society; but from various causes was rapidly declining; and unless timely and efficient aid had been speedily granted, would soon have been past recovery.

Rev. *Hezekiah N. Woodruff* was appointed to labour one year, from November, 1826, in Orville, Onondaga county, and $75 appropriated towards his support, on condition that the church organize itself into a branch of the W. D. M. Society, raise $25, and pay over their funds to the Treasurer at Utica.

Mr. *Erastus M. Nichols* was appointed to labour one year, from September, 1826, in the north part of the town of Manlius, 4th Presbyterian church. This was a very destitute part of the town, and the members of the church of Manlius-Square engaged to support a missionary in this part of the town, and raised for this purpose about $200.

Mr. *David Field* was appointed to labour one year, from October, 1826, in the Dutch Reformed church, in Summit, Schoharie county, and $100 appropriated for his support. After labouring here about 9 months, he was stationed at Norfolk, St. Lawrence county. We have just heard that there has been a revival in this place; but that Mr. F.'s health has failed him, and that for the present he must desist from preaching.

Rev. *William Evans* was appointed to labour one year, from September, 1826, in the Dutch Reformed churches in Cobleskill, and in the society of Brakenbin, Schoharie county, and $50 appropriated towards his support, on condition of said churches organizing themselves as branches of the W. D. M. Society.

Rev. *Erastus Cole* was appointed to labor one year, from September, 1826, in Worcester and Decatur, Otsego county, and $50 appropriated towards his support, on condition that the church of Worcester organize itself into a branch of the W. D. M. Socie-

* Samuel Stocking, Esq.

ty. Decatur contains 1061 inhabitants, and has no Presbyterian church in the town.

Rev. *Edward Fairchild* was appointed to labour one year, from November, 1826, in Milford and Laurens, Otsego county, and $100 appropriated towards his support, on condition that the church organize itself into a branch of the W. D. M. Society. Milford was once a large flourishing church, and able to support the gospel; but has from various causes been reduced very low. Laurens contains 2148 inhabitants, and there is no Presbyterian church in it.

Mr. *Eber Childs* was appointed to labour one year, from January, 1827, in the town of Lyme, church of Cape-Vincent, Jefferson county, on condition that the church organize itself into a branch of the W. D. M. Society.

Mr. —— *Ingersol* has been appointed to labour one year, from January, 1827, in Henderson and Smithville, (Adams), Jefferson county, and $100 appropriated towards his support, on condition that said churches organize themselves into branches of the W. D. M. Society.

Rev. *Jesse Minor* has been appointed to labour one year, from November, 1826, in New-Stockbridge, town of Vernon, Oneida county, on condition that the church in that place organize itself into a branch of the W. D. M. Society.

Mr. *Phineas Robinson* has been appointed to labour one year, from September, 1826, in Norway and West-Brunswick, and $50 appropriated towards his support.

Rev. *Samuel Sweezey* has been appointed to labour for one year, from Nov. 1, 1826, in Florence, Oneida county, and Redfield, Oswego county; and $100 have been appropriated towards his support, on condition that the churches in those places organize themselves into branches of the W. D. M. Society, and he act also as the agent of the Society in the Presbytery of Oswego.

Mr. *William Jones* has been appointed to labour one year, from Jan. 1st, 1827, in Denmark, Lewis county, and Wilna, Jefferson county, and $100 appropriated towards his support, on condition that the churches in those places organize themselves into branches of the W. D. M. Society.

Rev. *E. B. Coleman* has been appointed to labour one year, from December, 1826, in Amber, Onondaga county, and $50 appropriated for his services, on condition that a Missionary Society is organized in this place, auxiliary to the W. D. M. Society. In this town no Presbyterian church has yet been organized.

Rev. *Phineas Camp* has been appointed to labour one year, from Jan. 1st, 1827, in Stow's Square, Lewis county, and $100 appropriated towards his support, on condition that the church organize itself into a branch of the W. D. M. Society, and he act as agent of this Society one quarter of his time, in the Presbytery of St. Lawrence.

Rev. *Joseph Hulburt* has been appointed to labour one year, from January, 1827, in Columbia, (Madrid), St. Lawrence county, and $100 appropriated for his services, on condition that the church in that place organize itself into a branch of the W. D. M. Society; and also that he act as the agent of the Society one quarter of his time in the Presbytery of Ogdensburgh.

Rev. *Oliver Levitt* has been appointed to labour one year, from December, 1826, in the 2d church and society of Volney, Oswego county, and vicinity, and $50 appropriated towards his services, on condition that said church organize itself into a branch of the W. D. M. Society.

Mr. *Nahum Gold* has been appointed to labour one year, from Feb. 11th, 1827, in Macdonough & Smithville, Chenango county, and $100 appropriated towards his support, on condition that branch societies be organized in these places. Smithville contains 1733 inhabitants, and no Presbyterian church organized in the town.

Rev. *Reuel Kimball* has had $50 appropriated towards his support for one year, from October, 1826, to labour in Turin and West-Leyden, Lewis county, on condition that said churches organize themselves into branches of the W. D. M. Society.

Rev. *Ira Manly* has had $50 appropriated towards his support, for one year, from Feb. 15, 1827, to labour in Boonville, Oneida county, on condition that the church in that place organize itself into a branch of the W. D. M. Society.

Rev. *Abel L. Crandall* has been appointed to labour one year, from January, 1827, in Copenhagen, Lewis county, and Lorraine, Jefferson county; and $75 have been appropriated towards his support, on condition that the churches in said places organize themselves into branches of the W. D. M. Society.

Rev. *Andrew Huntington* has been appointed to labour one year, from January, 1827, in Caneseraga and Chitteningo, (Sullivan), Madison county, and $100 appropriated towards his support, on condition that the church in those places organize itself into a branch of the W. D. M. Society.

Mr. *Timothy Stow* has been appointed to labour at Oswego-Falls and vicinity, for one year, from March, 1827, and $100 appropriated for his services, on condition that a branch of the W. D. M. Society be organized in that place. This is a very important station, and there is a prospect of soon organizing a large and respectable church and society. We are just informed that Mr. Stow has not yet entered on his labours.

Rev. *Oliver Ayer* has had appropriated towards his support in Sandy-Creek and Orville, $50, for one year, from February, 1827, on condition that those churches organize themselves into branches of the W. D. M. Society.

Rev. *William Clarke* has had $50 appropriated towards his support, for one year, from March, 1827, in Granby and Hannibal, Oswego county, on condition that the churches in those places organize themselves into branches of the W. D. M. Society.

Rev. *James Boyle* has been appointed to labour, from March 15th, 1827, in the towns of Deerfield, Oneida county, and Schuyler and Newport, Herkimer county. These towns contain 7078 inhabitants. They lie contiguous to Utica, and the most distant within twelve miles of it. We do not know that any missionary has ever visited this field. No Presbyterian society has ever been organized here; and excepting a small Baptist society in each of these places, and perhaps also a Methodist society, it is a vast moral waste, where the Sabbath is scarcely noticed or known.

Mr. *Adam Miller* has been appointed to labour for one year in the towns of Herkimer, Frankfort & Danube, Herkimer county, and $100 appropriated towards his support, on condition that the churches in those places where he labours, organize themselves into branches of the W. D. M. Society.

Appropriations have also been made to assist in supporting the gospel in the following places; but we have not yet been able to obtain missionaries to occupy the ground:—

Richland, Williamstown and Albion, Oswego county.

Vienna and Annsville, Oneida county.

Oneida, Skenendoah, and 1st Presbyterian church in Verona, Oneida county.

Antwerp, Le Ray and Philadelphia, Jefferson county.

Morristown and Russia, St. Lawrence co.
Depeyster and Heuvel, do
Fowler, Pierpoint & Edwards, do
Louisville and Brasher, do

Hastings, Oswego county, and Cicero, Onondaga county.

N. B.—In the towns of Albion, (371 inhabitants), Philadelphia, (826), Depeyster, (787), the village of Heuvel, (in Oswegatchie), Fowler, (1671), Edwards, Louisville, (864), and Brasher, (401), no Presbyterian churches have yet been organized.

From this statement it appears that this Society, since it has gone into active operation, which is only eight months, has made appropriations for, and sent into the field, thirty ministers, who preach in fifty towns and villages, and in eight of which no churches had been organized. They have also made appropriations for nine more missionaries, to aid twenty-two more towns and villages with preaching, in nine of which no churches have yet been organized; and they have only to regret that they have not yet been able te procure ministers to occupy this field. The inhabitants are extremely anxious to have preachers among them, and we must pray the Lord of the harvest, to send forth labourers unto the harvest. The missionaries of the Society labour in the counties of St. Lawrence, Jefferson, Lewis, Oswego, Onondaga, Madison, Oneida, Herkimer, Otsego, Schoharie, and Chenango. In the counties of Broome and Cortland, we have not yet been able to ascertain enough of the state of the ground to locate missionaries; and in Delaware, we learn with much pleasure, that a County Missionary Society has been organized, which will attend to the wants of that county, and therefore we have located no missionaries there.

Religious Intelligence.

FROM THE SANDWICH-ISLANDS.

The following letter, from the Boston Daily Advertiser of Monday last, was communicated for insertion in that paper by Jeremiah Evarts, Esq. corresponding secretary of the A. B. of Commissioners for Foreign Missions. It was written by Rev. Mr. Bishop, missionary at Owhyhee, and was addressed to Rev. Rufus Anderson, assistant-secretary to the A. B. C. F. M.

Toeaigh-Bay, (Owhyhee), Nov. 3, 1826.

My dear Brother—I snatch a few moments this evening, to improve an opportunity that offers to send to America by way of Woahoo, in writing a hasty letter to you, my distant brother.

We have of late been privileged by a visit from several of the chiefs of the leeward islands, who we hope belong to the kingdom of our Lord. They spent a month, or upwards, at Kiruah and vicinity, where we have been gratified and encouraged by their example and influence in behalf of religion. The object of their visit is to extend the knowledge of Christ and his gospel to all their people; and to prepare them for the reception of a code of christian laws. In the prosecution of this object, they have come hither, where are assembled the whole people, inhabiting Kohala and Hamakua, to receive the laws which are about to be published. I have also improved the occasion to follow them, in order to preach the gospel to the many thousands here collected. I arrived here this morning in a canoe, having left my home yesterday, and hope to be enabled to preach to the people daily, until my return.

Mr. Bingham and family still remain at Kirua, where we are revising the gospel of Matthew for the press. Mr. Richards and family have just returned to Lahaina, after a visit to this island of six weeks. His stay was protracted in consequence of information received at Lahaina, of the base conduct of the crews of several English and American whale ships, who had threatened to kill him if they could find him; because through his influence, a stop had been put to prostitution. They went in a body to his house to demolish it, but found it carefully guarded by some friendly natives; when they turned away to another part of his land, and took away his hogs and fowls as their booty. A Mr. Butler, a resident at Lahaina, and who has long been an enemy to the mission, was with them, to point out his premises and property to the sailors. The women all fled to the mountains, and with them Kekauonohi, the chief woman, who had charge of the place during the absence of Hoapili, Governor of Mani. For several days in succession, the sailors prosecuted their search through the village for women, breaking into houses, and taking away the property of the inoffensive inhabitants, who looked on without assaulting them, because their chiefs were gone, who should lead them. They bore the spoiling of their goods with fortitude, knowing that it was for righteousness' sake that they were called to suffer; but they yielded not an inch in complying with the demands of the ships; and the sailors at last abandoned their search, and hired their captains to take them to Woahoo, in hopes of getting women there. This is but a specimen of the abuse and insult that the mission is daily receiving from our own countrymen and other foreigners, who leave no means untried to bring into discredit not only us, but all who profess to have become pious.

The principal spite of foreigners is levelled against our dear brother and fellow labourer, Mr. Bingham; but you may be assured, that the brethren consider it a common cause, and equally as much against the whole body as against him; and we feel it to be our duty publicly to give him and his measures, so far as they have come to our knowledge, our decided approbation.

Sabbath Evening, Nov. 5.

I have just returned from the services of this day, where I have preached twice to a congregation of more than *ten thousand* listening hearers. They were assembled in a cocoanut grove, and I delivered my message to them in the open air. The stillness of this immense multitude; the solemn occasion upon which we had met; the thought that all this people would pass into eternity in the lapse of a few years; gave a solemnity and an interest to the scene, which I have seldom felt. The Lord helped me to speak as one standing between the two worlds, as an ambassador of reconciliation between God and his fallen creature, man, revealing to him a covenant of grace.

It is a truly interesting and pleasant service, to be the messengers of peace to perishing immortals; and in a special manner, this service is pleasant, when it is connected with the persuasion, that those for whose good we are labouring, are anxiously desirous of the light and knowledge that leads to salvation. Such, my brother, is the state of this people. There was never, perhaps, a time, when the prospect of complete success to our enterprise was greater than at present. Could you but witness for one day, the order, the attention, the anxious, eager look, and observe the tear which starts in the eye of the tawny, sunburnt savage, and the countenance of hope and joy as he casts his eye upward to heaven upon hearing the terms of pardoning mercy proclaimed to him, your heart would leap for joy, and you would give God thanks for having ever put it into the hearts of any to come over the wide waste of water that divides us, to preach salvation to this people, who have long been sitting in darkness and the shadow of death.

But I must leave you here, as the messenger waits to carry this to Woahoo. Remember me affectionately to all my christian friends in Boston, and assure them of the undiminished regard which J. and Mrs. Bishop still feel towards them, and of the happiness which we enjoy in the blessed work in which we are engaged. Adieu.

Your's affectionately, in the best bonds,
ARTEMAS BISHOP.

The most interesting article of intelligence to-day, is the following:—

From the Vermont Chronicle.

PALESTINE MISSION.

Asaad Shidiack was still in prison at the latest dates. Three persons, Dionysius Carabat, the Armenian archbishop, Gregory Wortabet, formerly secretary to the patriarch, and a European lady, were admitted to the mission church at Beyroot, January 2, 1827. As this was the first event of the kind, it was a time of deep interest. Mr. Goodell thinks that others will ere long unite with them, among whom are the wives of the two Armenians above named, the superintendent of the mission schools, and one of the teachers, Asaad Jacob, and Phares, the youngest brother of Asaad Shidiak. In all there are about twenty individuals, whose hearts, the missionaries hope, have been moved by an influence more than earthly. Phares seems to have become, like his brother, a Christian indeed, and has been sent, for the preservation of his life, to Malta, where, under the care and direction of the missionaries, and through the medium of the Arabic press, he may be expected to render himself useful to his benighted countrymen. To Malta, also, it was intended that Gregory Wortabet should go, the first favorable opportunity, as he can there learn English to better advantage, and assist in the management of an Armenian press. This step seems to have been determined on, partly in consequence of a firman which had been procured against the two Armenians.

STATE OF RELIGION IN MASSACHUSETTS.

From their report to the General Assembly.

Plymouth, New-Bedford, Taunton and Troy, towns in the south-eastern parts of this state, have been visited with showers of divine grace, to how great an extent is not known. Apparently in answer to special prayer, in connexion with augmented efforts and multiplied means, Boston has, during the course of the past yenr, been signalized for a revival, more powerful, more extensive, and more glorious and triumphant in its effects, than has ever been known, at least since the memorable revival of about 1740. The conversions that have been wrought are supposed to be little short of 800; and the work of the Spirit is still proceeding, and with continued promise. This display of divine grace is the more to be admired, and the more gratefully to be acknowledged, as it is in successful counteraction of the most assuming, high-toned and dangerous heresy with which the prosperity and even the existence of the churches of New-England, and indeed the evangelical religion of the country, has been menaced. The pastors and leading members of the churches in this city, denominated orthodox, have been zealously and very harmoniously devoted to the object of winning souls to Christ, and it is understood that this zeal has suffered no abatement, as the harmony with which they act continues unimpaired. Several towns in the neighbourhood of Boston, Charleston, Cambridgeport, Brighton & Brooklyn, have been visited with more or less of these gracious influences. In Charleston there has been thirty cases of hopeful conversion. In the other towns the work is in an incipient state, but prejudice and heresy, and the strengthened depravity of the unsanctified heart, are beginning to yield to the demands of the gospel. Newton, Waltham, Woburn, Stoneham, Lowell, Andover, towns a little more remote from the metropolis, have been visited with these gracious influences of the Holy Spirit: Stoneham and Woburn in an eminent degree.

Newburyport has shared to a considerable extent, in these spiritual blessings. So have Amesbury, Bradford, towns on the Merimac. In the county of Worcester, a central county of the commonwealth, the towns of Westminster, Boylston, Portland, Hardwick, New-Braintree, Oakham, Brookfield, Studbridge, Charlton, have enjoyed revivals more or less powerful, in which numerous and hopeful conversions have been wrought. In the county of Hampden, Springfield and Ludlow are to be numbered among the recipients of these spiritual blessings. Northampton, Hadley, Whateley, Amherst, Williamsburgh, and Ware, in the county of Hampshire, have been visited with copious showers of grace. In Northampton, 130 have come forward confessing Christ, as their only hope and their redeemer. The newly established college at Amherst is in a highly flourishing state, and very lately, a promising work of grace commenced among the students. More than 20 have become hopefully new creatures in Christ Jesus within a short time. And there is a powerful impression over the whole college. The factory village in Ware, has been distinguished for these gracious visitations. In the county of Berkshire, the westernmost county in the state, an unparalleled display of redeeming mercy has been made. In the towns of Pittsfield, Lenox, Stockbridge, Lee, Great-Barrington, Becket, Tyringham, Washington, Richmond, Williamstown, the work of salvation has proceeded with the greatest power and the most extensive effects. But the work is by no means confined to these towns. A system of conference meeting among the churches has been established and with mighty success. Perhaps it would not be exaggerating to say, that as many as two thousand in the churches are indulging the hope that they have been born of the Spirit since this season of refreshing commenced. This is the most favourable aspect of things in respect to some of the churches in this state, generally and justly reputed orthodox. Other churches of the same character, and they are numerous, remain in a comparatively lukewarm and unaffected posture, not enjoying to any considerable degree, if at all, these influences of awakening and converting grace. With a few exceptions, these churches have intelligent & faithful pastors, who are harmoniously and industriously engaged to advance the cause of truth and holiness. Heresies there are of various sorts and of unequal influence; but it is believed that they do not gain much upon the community, and that the most imposing of them has sustained a check, which it will not, with all its literary zeal and all the talent which is enlisted in its service, easily surmount.—It is known that the leading charitable societies in this country, which are considered as national, have a very liberal and undiminished patronage in Massachusetts. Many societies exist in the metropolis, and other large towns, and some in almost every town, of a more local nature, but with a similar charitable design, and with a coincident effect; such as peace societies, education societies, and societies for the prevention of intemperance. Sabbath schools and bible classes are maintained with zeal and a very salutary effect in most of the towns in the state. Religion has so much influence in removing ignorance and restraining vice, even where it does not gain the heart, that it is believed that the character of society, in the most general view, is improving.

It may be added, that the college in Williamstown, in the county of Berkshire, has been visited this year with the gracious influences of the Holy Spirit; but the number of hopeful conversions has not been ascertained. The Theological Seminary in Andover is in its usually prosperous state, and has a usual number of students. The monthly concert for prayer is observed among probably all the orthodox churches in the state, particularly in the metropolis, where the meetings on this occasion are full and singularly interesting.

MASSACHUSETTS SABBATH SCHOOL UNION.

From the annual report of this Society, read at its late anniversary in Boston, we extract the following paragraphs. The first supplies the defect in the last report of the American Sunday School Union, in regard to the state of Massachusetts, by shewing the number of auxiliaries, superintendents, teachers and scholars; and the last exhibits their success in the establishment of their depository:—

"Since our last report the number of our auxiliaries has increased 120; the whole number of schools existing at present in connexion with our Union, is upwards of 200, conducted by 186 superintendents, 2579 teachers, containing 20,714 scholars. We are unable to state the number of teachers and scholars, who have made a profession of their faith in Christ during the past year. Although there have been quite large accessions to the church from both, yet, as in many of the reports, the number since the formation of the school is stated, comprising several years, in many instances, we cannot make a correct estimate.

"In the nine months up to the 5th May ult., the amount of purchases was $2642 93, and the amount of sales a little more than $1800. The number of books purchased, including all the different sizes, has been about 39,000, and the numbers sold somewhat more than 26,000.—There are now in the depository about 12,000 books, containing all or nearly all the publications of the American Sunday School Union, and measures are taken to keep it constantly and fully supplied. This depository is in Hanover church, Hanover-street, under the charge of the agent of the American Tract Society."

We have delayed the publication of the following circular, says the Rochester Observer, with the hope that its appearance at this time might suggest to committees of arrangements in places where the celebration of our national independence is contemplated, the propriety of taking up a collection for the benefit of the Colonization Society:—

CIRCULAR TO THE CLERGY.

Washington, 14th March, 1827.

Rev. & Dear Sir—Urged by the most powerful considerations, the President and Board of Managers of the American Colonization Society respectfully solicit your friendly exertions in aid of the great enterprise in which they are embarked. Obliged to depend, at present, upon the charities of their countrymen, they cannot but hope, that you will be pleased to bring the claims of their cause before your congregations, on the Sabbath which shall immediately precede or succeed the Anniversary of the National Independence, and invite contributions for its benefit. As the Society will make application to Congress, at its next session, the managers transmit, herewith, the form of a memorial, which they perceive has been already circulated to some extent by the friends of the Society, to which, should it meet your approbation, they would earnestly request you to obtain the signatures of those who may regard the object of the Society as one of national interest, and that you would transmit it to the Speaker of the House of Representatives.

BUSH. WASHINGTON, *President.*
R. R. Gurley, *Secretary.*

Mr. Stewart's Private Journal.—Many of our readers will learn with pleasure, that Rev. Mr. Stewart, late missionary at the Sandwich islands, is about to publish his private journal, kept during his residence there, from 1822 till 1825. It contains much information on the manners and customs of the people, the nature of the country, &c. as well as on subjects relating to the mission. From the high character of the author, his intelligence and education, as well as the success which has crowned the labours of himself and his associates, the public may form high expectations of the book. It is to contain lithographic prints of remarkable objects and scenes in the islands, from drawings made by Mr. Stewart and one of the ladies of the mission. The moral change which has been wrought in that distant portion of the world within a few years, is one of the most remarkable in the history of man, and must be regarded with peculiar interest by men of reflection and feeling. No ordinary writer would be worthy to address the public on a subject of this nature, which requires personal observation and a clear and strong mind to be thoroughly understood, and a man of more than common character fully to appreciate it—to be aware of the cause, or to trace out the effects.—*N. Y. Daily Adv.*

Converted Jews.—The six Jews mentioned some weeks ago as having embraced christianity at Constantinople, and been thrown into prison in consequence of it, continued up to the 5th of January last, steadfast in the faith, notwithstanding the great and unceasing exertions of their relatives and friends, by promises and threats, and the actual infliction of severe punishments, to induce them to return to Judaism. At the last dates they were chained to hard labor in the arsenal. ——

The University of Oxford has at present rather more than 4900 members on its books, of whom upwards of 800 belong to Christ church alone. The number of under graduates at this time belonging to that university is about 2500.

Revivals.

Rochester.—The latest accounts from this place represent the work of grace there as gradually increasing.

Green River, Mass.—This place, it seems, should have been noticed among those which have lately been favoured from on high.

Berkshire County, Mass.—Revivals in this county are increasing.

Conference of evangelical Churches in Boston and vicinity.—A meeting of this body was held on the 8th inst. at Dr. Holmes' meeting-house in Newton. The forenoon was occupied in giving the religious narratives.

The churches reported to be at this time blessed with a revival of religion, as we learn from the Recorder and Telegraph, are—Boston, the Old South, Park-street, Union, Hanover and Green-street churches. Also, the first church in Charlestown, the second in Medford, the second in Waltham, the two churches in Newton, & the second in Dorchester. In all these churches, says the Recorder, weekly meetings for inquiry are bolden, at which are present weekly from 600 to 700 inquirers. The number of hopeful converts in these religious societies within the last six months, is supposed to be between 450 and 500. And in all those congregations mentioned above, as blessed with a religious revival, the work of the Lord still continues, and in many of them is advancing with increasing interest.

Chatham, Mass.—In Chatham, God is now pouring out his spirit, and making trophies of his victorious grace.—*Phila.*

Newton, Mass.—The first Lord's day in the current month, was a very solemn and interesting day at Newton. The first congregational church in the town received thirty additional members. The second congregational church received twelve. The Baptists received nineteen additional members. Since the revival, 37 have united with the baptist church.

Northampton, Mass.—I have spent most of the time, for seven weeks, in Cummington. The Baptists have a well finished house in the village, and a respectable church and society, but no minister. It early became evident that a work of grace had commenced. A few were much impressed. The work is spreading in different directions in town. Some *nights* spent in prayer, have been signally blessed. About twenty have expressed hope. A number of the

academy scholars from different towns have shared in the blessing.—*Ch. Secretary.*

Revival in the Baptist church in the Bowery, N. Y.—Extract of a letter from the pastor to the editors of the New-York Observer.

"About forty persons, among whom are several heads of families and many promising young men and women, have already been made the hopeful subjects of this revival. Their convictions in almost every instance, were so pungent and distressing, and their conversion so marked and decisive, as to convince every observer, that such operations must be the marvellous doings of the Lord. The gracious work still seems to continue, with increasing interest and efficacy; and the number of anxious inquirers is greater than at any preceding period. We know not what will be the result; but hope and pray that we may have still more abundant reason to rejoice in the *excellence of that power which is not of man, but of God.*

"I close by remarking, for the encouragement of others, that God has evidently commenced this good work, and plucked these precious souls as brands from the burning, *in answer to prayer.* And I am confident, that if all the Lord's people in New-York were to send up their united supplications to the Father of Mercies, their prayers would soon become a greater terror to the adversary of souls and to evil-doers, than all the civil laws that can be ordained; and receive an answer in the conversion of our dying fellow-men. The gracious work has, I believe, commenced in various sections of the city."

First Presbyterian church, N. L.—We are happy to learn, that about 40 persons stand propounded to join in communion with the 1st presbyterian church, in the Northern Liberties, next Lord's day, and that from 10 to 20 more are still somewhat anxious, and several more have obtained a hope; yet it was thought advisable that they should be kept on trial a short time before uniting with the church.

The above is part of the fruit of the revival in that church during the last winter; a part has joined in the communion of other churches; some the presbyterian, and some the churches of other denominations.—*Philad.*

Henrico county, Va.—A minister of the gospel, in a letter to the editor of the Christian Secretary, from this part of Virginia, dated May 16, 1827, says—"There is a glorious revival going on in one of the churches to which I preach. Fifty-six have been recently been baptised, and more are waiting an opportunity to follow their Lord."

WESTERN RECORDER.

UTICA: TUESDAY, JUNE 19, 1827.

The papers for a considerable time have been somewhat barren of intelligence; but we are still presented with here and there a cheering fact. The Palestine mission is gradually rising in interest, and doubtless should now receive the special prayers of the churches. The hopeful conversion of *twenty*, in such a land of desolation, is an event which should call forth the heartfelt gratitude of all the friends of missions.

Our readers will also be gratified to learn, that a reinforcement has at length been sent out from Boston, for the mission at Bombay.—Particulars in our next.

Western Domestic Missionary Society.—Our readers are referred to the subject matter of the first report of this Society, as presented in the preceding columns, with a confident expectation that the perusal will create an additional interest in the subject of home missions. Facts speak a language which cannot be misunderstood or perverted; and these are abundantly furnished.

Fourth of July.—The public attention is soon about to be called to the subject of the celebration of our national independence. Will not every honest and sincere patriot cast a look upon the millions which are held in the most abject slavery within our borders? Shall such a strange anomaly continue to exist in a self-styled and confessedly free republic, without a single general demonstration of regret or commiseration? Many of our southern brethren are beginning, by the careful process of experiment, to emancipate their slaves; and could they be sure that the latter would be able to find a passage into Africa in any considerable numbers, the process of emancipation would be greatly accelerated, though at an immense sacrifice of property. Let, then, the funds of the Colonization Society be augmented. It is the call of justice and humanity. Let, at least, some little portion of our annual appropriations and expenditures, be diverted from the channels of surfeiting and drinking, and placed into this depository of benevolence.

For the Western Recorder.

PASTORAL LETTER OF THE ONEIDA ASSOCIATION.

MR. EDITOR—After all that has been said about the pastoral letter, I understand that it has been circulated far and wide over the breadth of the land, and that in some places it has even been taken as a document of the Oneida Presbytery. The letter, of course, contains good things enough to give it some currency; but when the particular circumstances which are connected with its origin are taken into view, it must be seen to have a most pernicious tendency, in that it goes virtually to sanction, in an indirect manner, the flying reports which have been put in circulation by the enemies and faint-hearted friends of revivals.

This letter, though issued by the Oneida Association, was intended to apply to another denomination, (the Oneida Presbytery), over which that body had no jurisdiction. This, Mr. Editor, you fully demonstrated on a former occasion. [See Recorder, May 29.] The letter contains the strongest internal evidence of having been thus intended. It speaks of just those special things, which the enemies of revivals have urged against the genuineness of the late revivals in this part of the country. It has virtually, if not in fact, taken testimony from the enemy's camp. It shows, doubtless without intending it, a false colouring of the state of things in the midst of us; gives currency to many accusations, which the enemies might else have been ashamed to reiterate; and sounds extensively abroad such a note of distrust and alarm, as is directly calculated to discredit the glorious work which hath been wrought in the midst of us.

This statement I could readily substantiate, by adducing a few brief extracts from the book; but, for obvious reasons, I am unwilling to place before *your* readers, even in *quotation marks, for the purpose of refutation*, the identical whisperings of malignity and mistrust which have been copied into the pamphlet, but which have been a thousand times discountenanced and put to silence by the touch of truth. Yet if any one desires any more particular information, I may venture to refer to direct coincidences, which are to be discovered between the subject matter of the pamphlet in question, and that of certain other pamphlets which have been issued by men of a far different spirit.

But what are the statistics of this association; and what position have the leading members of it held in relation to the revivals in this part of the country? While the Presbytery of Oneida contains about thirty-two or three respectable clergymen, who have been and still are greatly united in their feelings, views and operations; the Association now embraces within the limits of this county, if I mistake not, ONLY THREE SETTLED MINISTERS, and one who was dismissed from his charge, while occupying the chair at the meeting when the *letter was issued.* One or more of the three were seceders from the Presbytery long before the revival commenced; one of the number is not strictly settled, but is hired at different successive periods; and besides these, the Association embraces out of the county, if I am correctly informed, about three or four settled ministers.

I have taken some pains to ascertain these facts, and feel confident that they will not vary materially from the truth. The most active and influential members of the Association, are those within the limits of this county, one or more of whom seceded from the Presbytery; and these men, who, for the most part, timidly stood aloof from the work during the period of the greatest excitement, are the very ones who have now come forward, in the rashness of mistaken zeal, to caution the world against certain abuses, which they verily believe, though they really *know* little or nothing about it, have gained a footing within the limits of the Oneida Presbytery.

But this is not all, Mr. Editor. I have been credibly informed that this famous document was set in type before the meeting of the Association; and—what is still more singular—that it actually had an eastern origin, somewhat in the form of a *private circular.* Comment, after such a statement, must be needless. I have presented these facts, Mr. Editor, not for the purpose of gratifying a censorious spirit, but for defeating what I conceive to be the chief tendency of the pamphlet, viz: to depreciate the late revivals, and to weaken the influence of the Oneida Narrative. Your's,

MULTUM IN PARVO.

"Scribbler" has sent us some good thoughts; but he seems to have had no very definite subject in hand.

"J. D. S." has not yet learned the art of versification.

Political.

FOREIGN.

London dates to the 5th of May, were received by the arrival at New-York of the packet ship Hudson, on Thursday last.

The new members of the British administration received from the King the seals of their respective offices on the 30th of April.

Parliament assembled on Tuesday the 1st of May, and the public curiosity was at the highest pitch on the occasion. The avenues to the house were crowded to such a degree, that it was only with great difficulty that Mr. Canning and Mr. Peel could enter. The seceding ministers made explanatory speeches in both houses, and took a decided stand against Mr. Canning's administration. Mr. Peel and the Duke of Wellington are stated to have been particularly severe.

Sir Francis Burdett, and the principal members of the former opposition, took their seats on the ministerial benches. Mr. Brougham "hoped that it would comport with his duty to support the new administration." It is evident that there will be a strong opposition to the new ministry.

A motion for a partial supply, brought forward by Mr. Hopkinson was carried, after considerable opposition.

The sitting of the House of Commons on the evening of the 3d of May, was one of the most stormy that had been witnessed for a number of years. Party spirit seems again to have reached no inconsiderable height, and in the words of Mr. Canning, "the standard of opposition has been now fairly unfurled."

It was rumoured that Parliament would be dissolved at the close of the present session, in order to give the new ministry the advantage of a new election.

France.—The French papers bring intelligence of the disbanding of the national guards of Paris, in consequence of the disgust expressed by them, (accompanied by departures from the strict rules of military discipline), at the ministers who attempted to invade the liberty of the press. This measure had created a great sensation in Paris. It was considered to be an act of ministerial vengeance.

Turks and Greeks.—An article, dated Constantinople, April 10th, states that the Porte remained averse to making any concessions in favour of the Greeks. It is added that if the reports of the Greek successes which had been received, should be confirmed, it was likely that the Porte would claim the interference of the christian powers, which he now refuses.

Lord Cochrane has declared the fortresses occupied by the Turks to be in a state of blockade. Gen. Church had been enthusiastically welcomed in Greece.

From Greece.—The Boston Daily Advertiser contains news from Smyrna to March 30. The account of Lord Cochrane's arrival in aid of the Greeks is confirmed, and the greatest joy at this event is manifested. The Hydriotes have sent a deputation to him with a congratulatory address. Nothing of an interesting nature relative to the movements of the hostile armies appears. The provisions sent out from this country to Napoli are expected to arrive when they are most needed, as that place has become a sort of hospital, where women & children flock, who are driven from their homes. Misery is there at its height.

From Colombia.—A letter of recent date, from a gentleman in Maracaybo, to his friend in Norwich, Conn. says:—

"Bolivar is undoubtedly a man of too good judgment, to sanction measures entirely at variance with every principle of good government. The very existence of this republic depends upon that extraordinary man. Many think that he has ambitious views, and attribute to ill-judged or unpatriotic motives, the measures he has pursued with regard to the movers and promoters of the revolutionary proceedings in Venezuela; but in my humble opinion such is not the case. He sees the republic in a tempest which seems ready to overwhelm it; and is wisely contented to hold the helm and scud before it, humouring the waves, until their turbulence shall have abated. Ambition! what can he desire more than he possesses? 'So they think," he says, "that I am so senseless as to aspire to *descend?* Are they not aware that the destiny of *Liberator* is more exalted than the throne?" Putting principle out of the question, as a matter of sentiment, I think Bolivar is too wise to wish to be a King."

Congress of Tacubaya.—By private letters received in this village from Mexico, under date of April 18th, we learn that the prospect of a re-union of the General Congress of American states at Tacubaya is somewhat doubtful. The writer says—"Every day adds new confirmation to the suspicion, that this (the Mexican) government is in all its departments opposed to such re-union; and is determined, if they can, without a palpable violation of good faith and hospitality, to prevent its further meeting. I suspect British influence to be secretly but powerfully at work, in attempts to defeat it.—The treaty concluded at Panama is yet in the hands of the select committee of the respective powers of the Mexican Congress, to which it was originally referred. A majority of each are reported to be opposed to its ratification; and when such happens to be the case, I believe that according to the course of legislation here, no report is made, and the referred subject sleeps. It seems that Chili has appointed two ministers, who are daily looked for here. Their arrival may possibly have some influence upon the counsels of Mexico, and prompt them to change their present course of policy respecting the General Congress; but as the matter now stands, whether it be from the presence of transatlantic influence, or from jealousy of Bolivar, whose power it is thought by Mexican politicians, will be increased and strengthened by the Congress, this republic will not co-operate in a revival of it, if she can avoid it gracefully."

From the letter we gather, that from some cause, our country and countrymen are not favourably looked upon by men in power in Mexico. With the old Spaniards (ultras) it is represented to be still worse, and the Colombians are looked upon with an eye nearly as unfavourable. In the other republics of the south, we are gratified to learn that such a hostile feeling towards the United States and their citizens does not exist. Further, as to Mexico, the writer adds—"Mr. Poinsett is munificent, bland and fashionable. Still both him and the United States are continued objects of the most gross attacks through the mddium of the press of this country."

As to the opinion which is prevalent that the *six* American states will now permit England to take possession of Cuba, the writer says it is a very mistaken one. "But let England make the attempt, and she will have *Mexico* co-operating and aiding her in every possible way.—Should the United States interfere to avert such an event, it would be at the risk, I am persuaded, of incurring the high displeasure of this self sufficient nation, provided the present hostile feelings towards us predominate."—*Rochester Rep.*

DOMESTIC.

The late Murder.—The grand jury for the city and county of Albany, on Thursday, found a true bill against Jesse Strang, for the murder of John Whipple, at Cherry-Hill, near Albany, on the night of the 7th May last. They have also found a bill against Elsie D. Whipple, the wife of the said John Whipple, for being a participator in the murder. Mrs. W. has been arrested, and is now in prison to await her trial, which will probably be in July.

On Thursday, subsequent to the indictment, and about 9 o'clock at night, Strang sent for Mr. Becker, the gaoler, and made a full confession of his guilt. In his confession, he implicated Mrs. Whipple, the wife of the deceased, who, he says, repeatedly urged him to the commission of the fatal act, which he as often declined, until finally, in an evil moment, he yielded to her solicitations. What Strang says on this subject, ought to be taken with great allowances, as he has heretofore made similar charges against Mrs. W. and subsequently, after first denying that he had made them, declared that if he had done so, he said what was false.

Strang also pointed out where some papers of arsenic were concealed in an out-house, which, he says, were procured for the purpose of administering to Mr. Whipple, if a proper opportunity offered.—*Albany D. Adv.*

United States Senator.—The Hon. Daniel Webster has been elected by the Legislature of Massachusetts, United States Senator, for six years from the 3d of March last, in the place of Mr. Mills, whose term of office expired on that day, and whose state of health is such, as not to admit, in the existing state of the national affairs, of his re-election. The removal of Mr. W. from the House of Representatives will be a serious loss to that body; but he must prove a great acquisition to the Senate, where there is no probability of his finding a superior.

Relief to the Greeks.—A letter from Mr. Miller, who went out in the ship Chancellor, from New-York, having charge of the supplies for the Greeks, announces the arrival of that vessel at Gibraltar on the 28th April. The brig Tontine, Capt. Harris, from Philadelphia, also laden with supplies for the Greeks, left Gibraltar for Napoli di Romania, five days before the arrival of the Chancellor. The latter sailed again for Greece on the 30th of April.

Greek Fund.—The executive committee in New-York announce, that after having sent off two ships, laden with provisions, clothing, &c. for the relief of the Greeks, (the last of which was principally freighted by donations received through the Albany committee), they have now on hand, in money, provisions and clothing, $4100, and that the Albany committee have the amount of $5750, and hope to be able to send another ship to Greece in the month of July next. They therefore earnestly request all those who intend to contribute to this charity, or those who have money or provisions in their hands destined for this purpose, to forward the same as early as possible. After the sailing of this ship it will be out of the power of the committee to forward provisions or clothing to Greece. Therefore public notice is now given, that after the tenth day of July next, the committee will be responsible for, and receive only, contributions in money.

Canal Tolls.—The gross amount of tolls received on the Erie and Champlain canals during the months of April and May, is $214,693 78, being an excess over that received during the same months last year, of $29,927 90.

More Trouble with the Georgians.—We regret to learn from the Savannah Republican, that a difference has arisen between the commissioners of the United States and the state of Georgia, on running the boundary line between the latter and Florida, and that their further progress has been suspended by Gov. Troup. Thomas Spalding, Esq, commissioner on the part of Georgia, has returned to Darien, and Thomas Mann Randolph, Esq. commissioner on the part of the United States, to Milledgeville.

Gov. Clinton has issued a proclamation, calling a meeting of the Senate of this state on the 27th inst.; but as that body will then be in session as a court of errors, there will be no additional expense to the state by this measure.

Seizure of a British Vessel.—The Elizabeth City Star, of the 9th inst. states that a British schooner put in at Ocracock bar, on Thursday 31st ult. said to be in distress, and to be the same ordered off from Baltimore lately. She has, with her cargo, been seized by the custom-house officers at Ocracock, in consequence of putting several bags of coffee on board a small craft belonging to Elizabeth city, which craft was also seized, and both ordered to Washington, N.C.

Indians.—About fifty Indians, a remnant of the Penobscot tribe, of Maine, are encamped on an island at the mouth of the Mohawk, between the villages of Waterford and Lansingburgh. They came by way of the river St. Lawrence, Lake Champlain and the northern canal, in bark canoes, and intend proceeding home via New-York. In the management of their canoes they are very expert. The Waterford Reporter says, "the rapidity with which they glide through the water is truly astonishing. The *Whitehallers* in New-York would find their match in a trial of aquatic skill with these sons of the forest."

Indian Antiquities.—The Rensselaer County Gazette, published at Lansingburgh, gives an account of certain Indian antiquities, discovered on Van Schaick's island, opposite that village. The extreme high water of the last spring, in removing part of the bank of the river, opened several graves of the aborigines of our country. From the articles found in and about one of the graves, there is no doubt that its tenant was once of some note among his fellows. He was found in a sitting posture, with his face to the rising sun. But few of his remains could be removed; time, the leveller of all things, having prostrated his once manly and vigorous form into a mass of ill-shapen dust. Upon his breast was found an amulet or talisman, rude and misshapen to be sure, but probably venerated as a charm against the influence of evil genii, or the more deadly aim of hostile mortals. With him was buried an axe, with an edge of exquisite finish, about six inches long, four in breadth, and one and a half thick; it is a *porphyritic* stone. There were a number of arrow heads, from one to six inches long, made of some of the varieties of *silicious* stone, besides many fragments of the stone from which they had been manufactured. At the foot of the grave, fragments of an earthern vessel were found, giving evidence of considerable skill in its making up, and when whole, would probably hold about two gallons. From its weight it evidently contains in its composition considerable sand.

Wolves.—We learn from the Williamstown (Mass.) Advocate, that several wolves have made their appearance on the range of mountains running west of that town, through the towns of New-Ashford, Hancock and Lanesborough, in all which places they have done considerable mischief. In the three last mentioned towns, they have killed more than four hundred sheep; and in Lanesborough alone, nearly three hundred. An attempt was made last week to dislodge the enemy, by uniting the forces of the four adjacent towns in a simultaneous attack; but owing to some misunderstanding, the plan was not carried into effect. Another expedition of a similar character is contemplated.

Murder.—A person by the name of David Ackerman, was murdered on the 8th inst. on board the sloop Phebe, of New-York, on her passage up the river after a load of stone, by William Miller, who had charge of the sloop in the absence of the captain. Some difficulty had arisen between them, as to the course of steering the vessel. There was no other person on board the vessel, except a lad of 13 years of age. Miller is committed to the jail in Witeplains, for trial.

"Remember the Sabbath-Day and keep it holy."—On Sunday morning last, three young men took a small boat from the sloop Patriot, at Spring-street wharf, with the intention of proceeding on a sailing excursion, but when they had reached about midway of the river, a sudden flaw capsized the boat, and Alexander Makay, aged about 19 years, was drowned; the two others were enabled to reach the shore. Makay has left a widowed mother, who is inconsolable at the loss of an only son—a son, too, who had been tenderly brought up, and who was urged by all the tender ties of an affectionate mother, to desist from his boat excursions on the Sabbath. We understand that the last words of his mother to him were—"Alexander, if you go this day, I shall never see you again."—*N. Y. Obs.*

New-Harmony.—The last New-Harmony Gazette contains the address of Robert Owen, the proprietor of that community, previous to his leaving the place for Europe. He enumerates the difficulties he has experienced in carrying his project into effect, and the causes of its failure. He has sold a part, and leased out the remainder of his property at New Harmony, to communities on a small scale, and thinks that on this plan his hopes of success will in some measure be realised. He recommends to those he leaves behind him, industry, economy, perseverance and kindness to one another, and hopes to meet them again under more favourable auspices.

Vigorous old Age.—Dr. William Adams, of Schenectady, N. Y. aged 97, arrived in this village on the 1st instant, having borne, without much apparent fatigue, the journey from Albany to this place, a distance of upwards of seventy miles, in the stage, in one day. We mention this circumstance as something extraordinary in the annals of longevity. Comparatively very few reach the age of three score years and ten, and a much smaller number attain the age of four score, at which period life is said to be a burden; but Dr. Adams, who has lived nearly a century, with the activity of middle age, left his bed at one o'clock at night, and unattended, except by casual passengers in the stage, performed his long journey, for the purpose of spending the summer with a beloved grand-daughter who resides in this village; and the next day after his arrival was seen moving with ease and agility around our streets, and rejoicing in the pleasantness and beauty of spring. Dr. A. has been for more than seventy years a practicing physician in Schenectady, and was a surgeon under Sir William Johnson in the old French war. There are but few such living chronicles of times long since passed by, in our land; and of these few, perhaps not one who possesses so much vigor of mind and body as Dr. Adams.—*Litchfield (Conn.) Post.*

The Rochester Daily Telegraph says a rascal who left the packet-boat Myron Holley on the 7th inst. at Brockport, gave a black boy who cleaned his boots, a counterfeit $3 bill, on the Ontario Branch bank, & received twenty-three shillings and sixpence in change.

Geographical Notice.—Mr. Campbell has discovered on the west side of Africa, 60 miles N. E. of Laetuku, a people (the Marutses) composed of 16,000 individuals. These men inhabit a high mountain; they have walls of stone, and flocks, and melt their iron and copper. Their language is that of the inhabitants of Laeteku.

Life of Byron.—Mr. Thomas Moore, the poet, it is said, is preparing a memoir of Lord Byron, which will soon be published. He is perhaps better qualified for the undertaking than any other; but he is almost the last man from whom the friends of religion and good morals would wish to see a life of the "libertine poet." They will deprecate the appearance of the work.—*Columbian Star.*

DEATHS.

In Clinton, in the afternoon of Sunday last, of consumption, Miss *Ann Davis*, daughter of Rev. Dr. Davis, President of Hamilton College, aged about 20 years.

In Newport, R. I. Rev. *William Gammel*, aged 41, pastor of the second Baptist church in that town.

In Philadelphia, Rev. *Roger Baxter*, D. D. a native of England, and late of Georgetown college, D. C.

At Mingo Bottom, Ohio, on the 17th ult. Rev. *Lyman Potter*, aged 80 years.

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

"WHITE FRONT,"

"Green Door, & Brass Knocker."

No. 62, Genesee-Street,

Shearman & Thomson,

Wholesale & Retail Dealers in

DRY GOODS,

generally—and particularly in

Carpetings, Leghorns, and Millinery Articles,

HAVE just received an additional supply of Spring GOODS, which they are selling at their usual cheap prices.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, May 22, 1827.* 21tf

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica: Rev. H. Davis, D. D. President H. College: Rev. Mr. Brown, Cazenovia: Rev. E. Nott, D. D. President U. College: Rev. J. Chester, D. D. Albany: Rev. T. McAuley, D. D. New-York: Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

Rensselaer Oswego Academy.

THE Public are respectfully informed, that the Subscriber has been engaged by the Trustees of this institution, as an Instructor, and that the school will be open for the reception of pupils on the first Monday of July next, at the Brick Academy, in the village of Mexico. No exertions on the part of the Teacher or the Trustees, will be wanting to render the institution worthy of public patronage. Pupils will be instructed in all the branches of learning usually taught at academies; and the terms of tuition will be, for those who attend to the higher studies, including the languages, four dollars a quarter; and for others, three dollars. Board may be had from eight to ten shillings per week.

ELIASAPH DORCHESTER.

June 2, 1827. 23

Ten Dollars Reward.

STOLEN from the canal boat Roanoke, of Lodi, Seneca county, while lying about ten miles east of Utica, on Monday morning last, a red Morocco POCKET-BOOK, containing seventy-one dollars; consisting of six $10 bills of one of the banks in Troy, and the remainder in bills of different other banks. The Pocket-Book also contained the boat's clearance from Troy, and several receipts for wheat, salt, &c. It is supposed to have been stolen by two persons, one named *John M'Quade*, and the other named *James King*, who said they lived in Utica. They left the boat before day-light in the morning the robbery was committed. M'Quade had scars on his left arm and hand, and a cross in India ink on one of his middle fingers.—The above reward will be paid for the apprehension of the thieves and the recovery of the money.

PETER MILLER.

June 12, 1827. 24

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the Christian Mirror.

"ONLY ONE POOL—I AM A POOR ISRAALE."—*Jews at Shiraz.*

O, beg no more; for thou wilt fail;
Go home, go home, poor Israale;
Go to thy low despis'd abode;
It will do well enough for thee;
So very long thy tears have flow'd,
Thou art so us'd to misery,
Thou scarcely *feelest* sorrow now:
Go to thy dreary dwelling, go.

Thine eye is wet, thy cheek is pale,
Thou lookest sad, poor Israale:
We think of what thy fathers were;
Ah! thou dost think about them too;
They habited a city fair;
A wretched, friendless wanderer thou.
They had their songs, but thou thy wail,
Alas! poor sorrowing Israale.

Nay—tell not of thy raiment old,
Poor Israale must bear the cold;
And tell not how the light divine,
Which us'd to guide thy father's way,
Hath ceas'd about thy path to shine;
For thou must be content to stray,
Poor wanderer! expect not we
Have any hearts to feel for thee.

Tell not of thy forgotten song,
Or harp upon the willow hung;
Tell not how thou dost bear them all,
The frown, the sneer, the taunting jest;
Tell not of tears, which nightly fall,
When other mourners are at rest.
We *know* thy sorrows will not fail,
Alas! poor sinful Israale!

In vain, poor fallen one, thy call;
We love thee, heed thee not at all,
We have not one—"one pool" to spare,
To teach thee of that blessed name,
Who would for all thy sorrows care,
Who would thy wandering feet reclaim:
Yet Jesus, Jesus, loves thee still,
Lost as thou art, poor Israale. G. E. A.

A singular Inquiry.—A correspondent of one of the eastern papers inquires how it is consistent that clergymen and professors of religion, who neglect to cultivate church music, should be blamed, while they seem to enjoy the comforts of religion, full as much as generally falls to the lot of the cultivators of the art! But who ever thought of making comfort a standard of duty? This would be gross absurdity. If such a principle were generally acted upon, it would annihilate, sooner or later, every thing like practical christianity. Yet if the principle embraced in this inquiry were in reality a sound one, we could not defend the neglect of cultivation, until it could be made out that neglect & slothfulness are more sinful than downright abuse and misdirection. The clergyman may be guilty of the sin of ignorance, which is to be winked at, while the luckless cultivators, who, perchance, fail to apply the principles of common sense in their undertaking, may deserve to be beaten with many stripes. Those who are least in fault, may naturally have the most enjoyment.

Musica Sacra, or Springfield Collection.—The sixth edition of this work is now out of press, and will speedily be ready for distribution. The alterations in this edition are so very slight, that any choir may use it in connexion with the last edition, without inconvenience. Page answers to page, as to the numbering. The rudiments, the table of terms, and the index, are somewhat improved; and one new piece has been substituted in the place of Tamworth, out of deference to the Reviewers, as well as in compliance with the judgment and taste of the compilers.

Miscellaneous.

ANECDOTE OF THE INQUISITION.

The late Admiral Pye, having been on a visit to Southampton, and the gentleman under whose roof he resided, having observed an unusual intimacy between him and his secretary, inquired into the degree of their relationship, as he wished to pay him suitable attention. The Admiral informed him that they were not related, but their intimacy arose from a singular circumstance, which by his permission he would relate. The Admiral said, when he was a captain, he was cruizing in the Mediterranean. While on that station, he received a letter from shore, stating that the unhappy author of the letter was an Englishman; that having been a voyage to Spain, he was enticed there to become a papist; that in process of time, he was made a member of the inquisition; and that he had witnessed the abominable wickedness and barbarity of the inquisitors. His heart recoiled at having embraced a religion so horribly cruel, and so repugnant to the nature of God; and he was stung with remorse to think, if his parents knew what and where he was, their hearts would break with grief; that he was resolved to escape, if he (the captain) would send a boat at such a time and place; but begged secrecy, since if his intentions were discovered, he would be immediately assassinated. The captain returned for answer, that he could not, with propriety, send a boat; but if he could devise any means to come on board, he would receive him as a British subject, and protect him. He did so; but being missed, there was raised a hue and cry, and he was followed to the ship.

A holy inquisitor demanded him, but was refused. Another in the name of "His holiness the Pope," claimed him, but the captain did not know him, or any other master, but his sovereign, King George. At length a third holy brother approached. The young man recognised him at a distance, and in terror ran to the captain, entreating him not to be deceived by him, for he was the most false, wicked and cruel monster in all the inquisition. He was introduced, the young man being present; and to obtain his object, began with the bitterest accusations against him. Then he returned to the most fulsome flatteries of the captain, and finally offered him a sum of money to resign him. The captain treated him with apparent attention; and said his offers were very handsome, and if what he affirmed was true, the person in question was unworthy of the English name, or his protection. The holy brother was elated. He thought his errand was accomplished. While drawing his purse-string, the captain inquired what punishment would be inflicted on him? He replied, that was uncertain, but as his offences were atrocious, it was likely his punishment would be exemplary. The captain asked if he thought he would be burnt in a dry pan? He replied that must be determined by the holy inquisition, but that it was not improbable. The captain then ordered the great copper to be heated, but no water to be put in. All this while the young man stood trembling; his cheek resembled death; he looked to become an unhappy victim to avarice and superstition. The cook soon announced that the orders were executed. "Then I command you to take this fellow," pointing him to the *inquisitor*, "and fry him alive in the copper!" This unexpected command thunder-struck the holy father. Alarmed for himself, he rose to be gone. The cook began to bundle him away. "O, good captain! good captain!" "I'll teach him to bribe a British commander to sacrifice the life of an Englishman to gratify a herd of bloody men." Down the holy inquisitor fell on his knees, offering him all his money, and promising never to return, if he would let him be gone. When the captain had sufficiently affrighted him, he dismissed him, warning him never to come again on such an errand. What must have been the reverse of feelings in the Englishman, to find himself thus happily delivered. He fell on his knees in a flood of tears before the captain, and poured out a thousand blessings upon his brave and noble deliverer.

"This," said the captain to the gentleman, "is the circumstance that began our acquaintance. I took him to be my servant; he served me from affection; mutual attachment ensued, and it has invariably subsisted, and increased to this day."

From the Vermont Chronicle.

FAMILY WORSHIP.

I have often lamented the manner in which *evening prayer* is disposed of in many serious families. After tea, the family go about their ordinary business. Directly the evening closes in, and the children one after another, fatigued with the little labours of the day, retire to rest. The hum of conversation is kept up—the needle is briskly plied, till exhausted nature with its accustomed yawn demands repose. The man of the house, the priest of the family, asks the partner of his bosom, if it would not be well to have prayer ere long; and urges as a reason that he is fatigued and sleepy, and *must* soon retire to rest. "Perhaps, as it is *so late*, we need not read the bible;" and so the bible is left to sleep unmolested on the shelf for that night. And then the prayer, if it is not interrupted by frequent yawns, is offered up—if it goes up at all—in a tame, heartless manner. This is an evil custom. It is pregnant with many mischiefs; and ought to be abandoned.

It is a most important thing to make *children* see and feel that family worship is a duty and privilege. Great pains, then, should be taken to suit it to their age. They must retire to rest at an early hour.

Some of the elder children may be persuaded to "sit up" to attend family prayer, when delayed till late in the evening. But overcome with fatigue and drowsiness, will they be profitted by the duty? I once lived in a family where a youth of sixteen, of sober character, often stretched himself at evening prayer across a chair, and "went to sleep." Why should the sickly and the lame of the flock be brought to the altar of God?

I always thought, that if I was ever placed at the head of a family, the evening sacrifice should not be delayed, till exhausted nature loathed the sight of the altar.—When we have "drank our tea," without waiting for the going down of the sun, we unite our hearts in domestic worship. I do not know but my children engage in it with as much cheerfulness and alacrity as in the devotions of the morning. And I do know that *I* am far more interested in the duty—am enabled to perform it with more pleasure and advantage, than when it is delayed till the clock strikes ten, or even nine.

PHILO MEDLEY.

GOD EVERY WHERE.

A part of the last summer I spent in a pleasant country village. While there, I lived in a family where religion appeared in its sweetest form, and where its blessings fell as the dews of heaven upon every member of the family. A mother and two daughters, with two servants, composed the little circle. Their first morning duty was to join in prayer for the blessing of God upon the events of the day, and their last at night was to thank him for his care.

From the elder daughter, I heard this story about her sister.

This little creature was only four years old. She seemed always to be more pleased with any little story from the bible than any thing you could offer her. One afternoon her mother had been talking to her of God, of his being every where, and told her he was always near her, by night and by day. At night, her mother, as usual, having heard her prayers, kissed her, and bade her good night. The little girl seemed afraid to be left alone; but her mother, supposing it to be some childish fear, which would soon lose itself in sleep, went into the other room. The child still continued to cry, which was so uncommon, that her mother returned to reason with her. After some time the little girl made known her fears. "You know, mamma, you told me this afternoon, that God was every where, and always hear me, and he must be in this room; but I am naughty, mother, and I am afraid to have him here." "Do you not love to know," said her mother, "that God is near you to take care of you?" "But I am naughty, mother, I am naughty, and God does not love naughty girls." "If you are sorry for your faults, my love," said her mother, "and pray with your heart to God to forgive you, you have his promise that he will forgive all who call upon him in truth." The little girl was silent a few moments, and seemed to be praying to herself; then smiling upon her mother, said, "You may leave me now, mother; I am not afraid—I am glad God is here;" and then seemed quite easy and happy. From that time she had no fear of being left alone with God, for she felt him to be a friend, who was present only to guard and bless her.

From the Vermont Chronicle.

EXEGESIS OF ISAIAH XLV: 11.

"Thus saith the Lord, the Holy One of Israel, and his Maker—Ask me of things to come concerning my sons; and concerning the work of my hands, command ye me."

This text, particularly the latter clause of it, has long been considered one of difficult interpretation. For in what sense can it be true, that Jehovah has made himself subject to the authority and commands of his frail, ignorant and guilty creatures? But this is not the only difficulty. The common translation of this text makes a violent disruption of the preceding and subsequent verses, which are evidently parts of the same address, being closely connected in sense, and in style. It appears to me that this verse, like the one preceding it, contains not a command, but an interrogation. In the original, which I have carefully examined, I can discover no reason whatever for the contrary opinion. The address is not, in my view, directly to the friends of God, for their encouragement; but to those who impiously aim to intrude into the divine counsel, and are in the habit of finding fault with the government of Jehovah. To them this passage is addressed by way of severe reproof. This pungent reprimand commences at the 9th verse; and taking in the 11th, as I understand it, will read thus:—"Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth? Thus saith Jehovah, the Holy One of Israel, and his Maker—Things to come, concerning my sons, do *they* require* of me? And concerning the work of my hands, will ye command me? I, even I, have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."

In this view, how consistent, sublime, and overwhelming to impious triflers and opposers, is the whole passage! A voice which must be heard, falls upon the ear, and comes into the heart, saying with authority irresistible—"*Be still; and know that I am God.*" S. M. K.

* See the Hebrew.

"PUT A BIBLE THERE."

As I was once travelling in Vermont, night overtook me in the town of H——k. I called at the tavern of Mr. F., and going into the bar room discovered a *Bible* on the table. It attracted my attention the more, because I had not been accustomed to see the word of God in rooms of this kind.

In the course of the evening, I had occasion to pass through several rooms, and in every one I saw a *Bible* laid in some conspicuous place. When I retired to rest, the blessed word of God was on the table by my bed-side. The hint was sufficient: I opened the precious volume, and for a few moments, read the words of eternal life; and then committed myself in prayer to the protection of a kind Providence. I went to bed, but what I had seen had made such an impression on my mind, that I could not sleep for some time. My heart was full of the wish, that every room in every house of entertainment thro'out the world, possessed the *Bible*. But alas! seldom, if ever, have I seen that book in any other bar-room.

I relate this anecdote, in the hope that the hint will be sufficient to excite landlords to "put a Bible there." I cannot but indulge the hope that every *christian* landlord at least, who reads the above, will imitate the example of Mr. F. O. V.

THE MAN IN CHRIST.

Before regeneration, he had no *confidence* in God. When disappointed in his favourite plans—when his dearest earthly prospects were blasted—it gave him no comfort to think that *God* had done it. Now though the fig-tree should not blossom, and there be no fruit in the vine; the labour of the olive fail, and the fields yield no meat; though the flocks be cut off from the fold, and there be no herd in the stall; he will rejoice in the Lord, and joy in the God of his salvation.

BURNING OF CONSTANTINOPLE.

We were yesterday (Aug. 31st) alarmed by observing a prodigious smoke in the direction of Constantinople. It continued to ascend during the whole day. "The smoke of the country ascended up as the smoke of a furnace." At night the whole horizon was illuminated. A considerable part of the city has been consumed. Thus is this unhappy country visited, not only by *the pestilence which walketh in darkness*, but also by *the destruction which wasteth at noon-day.* Constantinople has frequently been a prey to the devouring element; but, probably for almost half a century, no visitation equal to the present has befallen it. Conversation at present turns almost wholly on this subject, and narratives the most painful are in circulation relative to those who suffered. In the Vizier-Khan, no less than 50 persons are reported to have been burnt. The patriarchate of the Armenians, with the church connected with it, and the school newly built, have fallen a sacrifice to the flames. The Turks are the principal sufferers. A great number of the palaces of the Sultan's chief officers having been consumed. The Porte itself has not escaped. A trifling but singular proof of the ravages of the devouring element, I remark in the numerous minarets, which have lost their taper summits.—*Hartley's Journal.*

CURIOUS HISTORICAL FACT.

During the troubles in the reign of Charles I. a country girl came to London, in search of a place as a servant maid; but not succeeding, she hired herself to carry out beer from a brew-house, and was one of those called tub-women. The brewer observing a good looking girl in this low occupation, took her into his family as a servant, and after a short time married her; but he died while she was yet a young woman, and left her the bulk of his fortune. The business of the brewery was dropped, and to the young woman was recommended Mr. Hyde, as a skilful lawyer, to arrange her husband's affairs. Hyde, who was afterwards the great Earl of Clarendon, finding the widow's fortune very considerable, married her. Of this marriage there was no other issue than a daughter, who was afterwards the wife of James IId, and mother of Mary and Anne, Queens of England.

Clothing Ware-House.

Lemuel D. Meacham,

TAILOR, DRAPER & MERCER,

(*Late of the firm of Lee, Lyon & Meacham*),

RESPECTFULLY informs his Friends and the Public, that he is now opening, at 420, North-Market street, ALBANY, (one door above the Mechanic's & Farmer's Bank), an elegant and most extensive assortment of extra, and super. and velvet

Cloths and Cassimeres,

of every fashionable colour; together with a very choice selection of plain, striped and figured Valencia, Marseilles and silk Vestings; which he will make to order in the most approved style. Also, Gentlemen's Garments of the first quality will be kept, ready made; together with a great variety of Suspenders, Cravats, Collars, Stiffners, Stocks, Gloves, Russian Belts, and every article suited to his business, which will be sold cheap! cheap!! cheap!!! for cash.—Those wishing to purchase any of the above articles, will find it to their advantage to call before they purchase elsewhere.

May 15, 1827. 20w4

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

MANUFACTURING.

THE Subscribers having entered into partnership, beg leave to inform their Friends and the Public, that they will manufacture WOOL on Shares or for Cash, or exchange Satinetts for Wool, at the Woollen Factory, TRENTON.

ALSO, Wool Carding and Cloth Dressing done for customers, and most kinds of produce taken for pay. JOHN HARBOTTLE, JOHN GRIFFITH.

Trenton, May 18, 1827. 21m3

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

Northern District of New-York, to wit:—BE IT REMEMBERED, that on the seventh day of May, in the fifty-first year of the independence of the United States of America, A. D. 1827, LYMAN COBB, of the said district, hath deposited in this office the title of a book the right whereof he claims as author, in the words following, to wit:—

"Cobb's Abridgment of J. Walker's Critical Pronouncing Dictionary, and Expositor of the English Language; carefully compiled from the London quarto editions, published under the inspection of the author, in which Mr. Walker's principles of Orthography and Punctuation are strictly followed; and in addition each word is systematically divided; the secondary accent noted; the plurals of nouns, the present tense and preterit of verbs, the participles and the variable adjectives, are inserted; and all useless repetitions of words are avoided. To which are prefixed, concise principles of pronunciation, and rules for accentuation and the division of syllables; with an Appendix, containing a class of words which are in common use in this country, and not found in Walker's Dictionary. Particularly designed for the use of Schools. By LYMAN COBB, author of the Spelling-Book."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act, entitled, "An act supplementary to the act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

RICHARD R. LANSING,

Clerk of the District Court of the United States, for the Northern District of New-York.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb. 3 1827. 3tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS, ELISHA WELLS.

Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.